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*The present, and future Rewards of
Charity.*

A
S E R M O N

PREACH'D before the

R I G H T H O N O U R A B L E

THE
L O R D M A Y O R,

THE
A L D E R M E N,

A N D

Governors of the several Hospitals
of the City of LONDON;

At St. BRIDGET's Church,

On WEDNESDAY in *Easter-Week*, April 9. 1729.

By S A M U E L K N I G H T, D.D.

Prebendary of ELY. K

C A M B R I D G E :

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B A T L I S, Mayor.

*Martis xxii. Die Aprilis, 1729. Annoq;
Regni Regis GEORGII II. Magnæ
Britanniæ, &c. Secundo.*

IT is Ordered, That the Thanks of this Court
be given to the Reverend Dr. *Knight*, for his
Sermon preach'd before this Court, and the Go-
vernors of the several Hospitals of this City, at
the Parish Church of St. Bridget, on *Wednesday*
in *Easter-Week* last; and that he be desired to
Print the same.



JACKSON.

TO THE
RIGHT HONOURABLE
SIR ROBERT BATLIS
LORD MAYOR of the CITY
OF
LONDON

My LORD,

AS it was obedience to your LORDSHIP'S command that engaged me to a chearful compliance with the first order of your Court, to appear upon this occasion, so the same due respect to that, which I received since, could not (I thought) with decency be withstood by me; for as I drew my first breath in that City, so renowned for these excellent Charitable Foundations, so I could not but account it an acceptable service, to be employed in what might be in the least conducive, towards promoting the pious ends of them. I cannot also, but be proud of the Honour; of not only, being a Fellow-Citizen, with your LORDSHIP, but also brought up in the same School of St. Paul's, edu-
cated.

*

THE DEDICATION.

educated in the same University of Cambridge, and though not a member of the same College, yet as your LORDSHIP'S College of Sidney, upon more than one account, may be looked upon, to have a sort of alliance to Trinity College, this also may add somewhat more to the relation I bear to your LORDSHIP.

MAY your LORDSHIP go on to deserve the good opinion the World has of you, not only as singularly furnished with Abilities equal to the High Office you bear, but what is more to be valued, filling up that station with Integrity and Honour: These will not fail to procure the blessings of Heaven upon this great City, and secure to your LORDSHIP a lasting Name here, and eternal Happiness hereafter, which is the hearty, and sincere wish and prayer of,

My LORD,

your most Faithfull,

and Obedient Servant,

SAMUEL KNIGHT.



HEBREWS VI. 10.

*For God is not unrighteous, to forget
your work and labour of love, which
ye have shewed towards his name,
in that ye have ministered to the
Saints, and do minister.*

THE Author of this Epistle having before
largely set forth the excellency of the
Christian Institution in various instances,
thereby insinuating, that though the Law of *Mo-
ses* was now abrogated, they had no reason to
repine, or be concerned at it, since a much bet-
ter Dispensation was substituted in its room, esta-
blished upon better promises, and, which if duly
attended to, would raise human nature to the
highest perfection it was capable of; proceeds,
to lay down the duties resulting from this their
high calling, by giving them a summary of those

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Christian Vertues and Graces, which as a Superstructure to this noble Foundation, would by degrees render them *perfect in every good Word, and Work*. He comes at last to touch upon one of the most eminent branches of the Christian Religion, in which these *Hebrews* had very much distinguished themselves, (*viz.*) works of Charity and Beneficence; to encourage them to go forward in which, the Apostle gives them to understand the blessed rewards resulting from them; *for God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the Saints, and do minister*. On which words (as suitable to our present solemn meeting) I shall discourse in the following method:

FIRST, *Shew how acceptable good works are to God, and what Rewards he hath promised to those, who shall be found abounding in them.*

2dly, *That a principle of Christian love, and Charity, is of all other the most prevalent to induce Men to such good works.*

3dly, *That by the expression of labour of love is plainly suggested, that good works are often accompanied with much trouble and difficulty.*

4thly, *That ministering to the wants and necessities of our Christian Brethren, stiled here Saints; is shewing a regard towards the name of God.*

LASTLY, *That we have perseverance in those duties*

before the LORD MAYOR &c. 3

duties recommended to us, by the example of those Hebrews, who are not only mentioned, as formerly ministering to the necessities of their indigent Brethren, but as continuing to do the same: the Apostle therefore adds: do minister. of these in their order.

1st. I SHALL briefly shew how acceptable good works are to God, and what Rewards he hath promised to those who abound in them. The Apostle by saying, *God is not unrighteous*, uses a Figurative way of speech, not uncommon amongst the Sacred Writers, wherein much more is meant, than is expressed, that is, God will certainly remember to reward such, who have faith enough, to trust him with their Charity: as he is the *Righteous Judge*, he will render to every one according to his works: especially as he delights in mercy, he takes pleasure in making good the many declarations of his favour towards those, who so much resemble him in this god-like quality, of being *merciful, as their Father in Heaven is merciful*; graciously promising, that those who are so, *shall obtain mercy*. And if the love of God constrains us to do good to others, to the utmost of our power and ability, he cannot deny himself in making those returns, which his own goodness, and promises engage him to, in order to encourage us in this greatest of all Christian Virtues. So great, that Charity or Alms-

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giving has engrossed to it self, the name of good works, and indeed without this, the greatest boast of Faith, or the *full assurance of Hope*, are but empty names, *like sounding Brasses or tinkling Cymbals*, as they are of no service to the World, so they will meet with no acceptance from God, who cannot be imposed upon by vain pretences. *For if a Man love not his Brother whom he hath seen, how can he love God, whom he hath not seen?* So that though this is but a single branch of our duty, and there are other things required to make us compleat Christians; yet if we do not *shew our Faith by our Works*, and have not fruit of this sort *abounding in us*, we shall in the sight of God, be *accounted dead, while we live*: and he hath threatned, that they *shall have judgment without mercy, who have shewed no mercy*: and, that we must *not love in word, neither in Tongue, but in deed and in truth*, is very expresse in infinite passages of Scripture. I need but mention that of St. James, which is very full to our purpose, wherein he baffles all the vain pretences of those, who are for a cheap Religion; and would serve God with that *which costs them nothing*. *If a Brother or a Sister (saith he) be naked, and destitute of daily food, and one of you say unto them, be ye warmed, and filled, notwithstanding you give them not those things, which are profitable to the Body, what doth it profit?* He must

before the LORD MAYOR &c.

must then be of a very narrow and contracted Soul, who can satisfy himself in a barren and unfruitful profession of a Religion, which can only be known by its *fruits*; which, to encourage us, are attended with so many happy consequences, that the uncharitable Man loses infinitely more than he can gain, *by withholding good from them to whom it is due, when it is in the power of his hand to do it.* For to say nothing of the pleasure that a good Man has within himself, in doing an act of kindness to any distressed object, which is better felt than expressed, and beyond the utmost stretch of the most luxurious Epicure, and voluptuous Person, in all his forc'd and unnatural Pleasures; *the merciful Man doth good to his own Soul*, and a seasonable relief to any under hard circumstances, affords as much satisfaction to the giver, as it can possibly do of comfort, to the receiver. Need I enlarge upon the blessings and encouragements, which seldom fail the charitable and good Man, even in this World? God having promised, *that the liberal Soul shall be made fat; and he that watereth shall be watered even himself; that, there is that scattereth, and yet increaseth, and if we throw our Bread upon the Waters, we shall find it after many Days, that is, a blessing shall be derived upon all our Substance, if we can find in our Hearts to trust God with such a share, as the necessities of our Christian Brethren.*

thren call for from us. So true, is that of our B. Lord delivered down to the Apostles, *that it is more blessed to give than to receive.* What is there then in an ample Fortune, so valuable, as the opportunity and power it gives of being *rich in good works*, and *causing the blessing of him, that was ready to perish, to come upon us*, and, *the Widows heart to sing for joy?* This must be our rejoycing, when we are *doing good in our life.* And, to excite us to shew *mercy with chearfulness*, it must not be omitted, that we thereby *make Friends of the unrighteous Mammon*, which when we depart, and leave this World, will *minister to us an abundant entrance, into the joy of our Lord.* Had I time, I could multiply passages out of the Scripture, which might induce us *to lay up in store for ourselves against the time to come*, and by transmitting our Treasures into a better World, *be rich towards God*, but, instead of this, I rather choose to refer you to the special regard that will be had to Charity, and good works, in that awful account we have of the last Judgment in the 25. *Matth.* where the scrutiny doth not so much pass, upon the most lively Faith, or the most assured Hope, but the most fervent Charity, manifesting it self in *feeding the Hungry*, and *cloathing the Naked*, those who do this *shall enter into Life Eternal*, seeing it is a righteous thing with God, to recompence such, who for his sake, and out of a true
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Christian principle of love and Charity are thus beneficial to the World, which

I am in the 2d place to shew, is the most genuine, and lasting principle of any other, and will stand the test, and abide a tryal, when all other motives and considerations will little avail, to make Men stedfast and unmoveable, in every good work. If out of Ostentation, to be seen of Men, or to carry on any sinister end, some are prompted to do any thing plausible this way, the Foundation soon fails, when that end is gained; or when such an opportunity is wanting, to engage them in such instances of Humanity, and Charity; if they compass their ends, they have their reward, all that they can expect; the recompence hereafter, being not what they sought for, or desired, so not like to fall to their share. Indeed, as to the Persons who are benefited by any such good works, (for so we must call them, from whatever Motive or Principle they proceed) the case is the same; but as to the givers themselves, the Consciousness of their being done upon different motives, from what they ought to be, takes off the pleasure, and satisfaction, they would otherwise reap from them: especially too, if the World be apprised of their Hypocrisy, no wonder, if they then give out, and desist from them, and since they can't any farther gratify their vanity and ambition, to indulge a Covetous, and Tenacious Temper.
There

There are others, who may be induced to do many such acts out of a principle of Humanity, and good nature. And, it must be owned, that it is a great blessing to the World, when it abounds with such happy dispositions, but even this alone, will not be able to carry Men to the full length of this duty; the ill returns that such may meet with from those they have obliged, may very probably *make them weary of well doing*, if they have no higher principle to support, and animate them in it, and considering the depravity of human nature, it too commonly happens in our dealings with Mankind, that we have no other returns for our good will, but the basest ingratitude, which naturally must in process of time, dam up the Fountain from whence it proceeds, and spoil the best disposition, by a long course of ill usage. We find, our B. Lord met but with one of the ten Lepers he cured, who had the least spark of gratitude to their kind Benefactor; and I think, we may safely say, the World is not as to this, or any other view, grown better since. But, if what we do of this kind, *we do it unto the Lord, and not unto Men, knowing that of him, we shall receive our reward*, we shall then have *an eye* to the recompence he hath promised, and overlook, what otherwise would give us no small disturbance; and be apt to sour the most benign, and best natured Person in the World: the motives drawn
from

before the LORD MAYOR &c. 9

from our Holy Religion are then superior to all lower considerations, and as we know that *to do good, and to communicate* is a command of that God, whom we profess to serve: that, *what we give to our poor Brethren, is lending to the Lord*, although we have no expectation or hope from Men, yet, being assured that God will not *forget our labour of love*, this single thought, will make us digest any difficulty, we may meet with in doing works of this nature, and that they are not to be done without, is plainly supposed by the Phrase the Apostle here uses, of *labour of love*,

WHICH I am in *the 3d place* to shew, why, and on what account, it is so stiled. There is nothing great, or excellent, that doth not require Pains, and Care, to compass it, why then should it be thought strange, that good works which are attended with such blessed, and lasting effects for the service of our fellow Creatures, can be begun, continued, or carried on, without the utmost care, and united endeavours of zealous, and well disposed Persons? I speak now, of publick Charities, those especially, for which this Protestant City is renowned throughout the World; for, had not God raised up from time, to time, a succession of active, upright, and discreet Persons, these noble Foundations, which we now are to mention with Honour, would have long e're now, been rendered ineffectual towards those excellent purposes they were first designed for: but such good care

hath been taken, not only to preserve, but augment their Revenues, that it hath encouraged very many, to bestow their freewill-Offerings to the farther support, and enlargement of them: yet, God knows! there is room for more, such are the growing miseries of Mankind, so many, and various, are the dismal spectacles thereof which present themselves daily to our view, that if there were not those who minded the good of others, as well as what relates to themselves; things would still be much worse than they are, whatever present reason we have to complain; it is true, *as iniquity abounds, so the love of many must wax cold*, and when Luxury, and other expensive Vices have engaged Men in their service, the largest Incomes are too small to satisfy their exorbitant demands; for what can be expected for publick Service, when all is devoted to *make provision for the Flesh, to fulfil the Lusts thereof*? But Charity, is the genuine fruit of the Spirit, and *seeketh not her own*, but inclines Men to *bear one anothers Burdens, and so fulfil the Law of Christ, to bind up the broken hearted, to be Eyes to the Blind, Feet to the Lame, and as Members one of another*, have a fellow feeling of the wants, and necessities of those, to whom we bear so near a relation. Indeed, some are weary of this relation, and are doing all they can to *break these Bands*, and *cast away those Cords from them*, throwing off their Christianity, and every thing that savours of it: but if Infidelity should go on to prevail amongst

us, besides other infinite mischiefs it would bring upon us, it would cut the Sinews of all good works, it would sap the very Foundations of publick Charities for the good of Mankind. For who would *lay up Treasure in Heaven*, if they believed there was no such place? or do any thing for God's sake, who did not believe him a *rewarder of them, who diligently seek him*? or for *Christ's* sake, who look upon him to be an Impostor? So that if there was no other reason, such Infidels would think it was sufficient to bear them out in denying their assistance to one of the most eminent of our Hospitals; because, it carries the name of him, whom they have not only renounced, but blasphemed too; in short, as in this *life only such Men have hope*, no wonder that they choose *to trust in Riches, and not in the living God*. But on the contrary, a good Christian who looks upon the *labour of love*, to be only a labour of sowing, and that he expects in due season, to reap a plentiful increase, not according to the scanty proportion of our best services in this kind, but God's promise, of a return of *good measure, pressed down, and running over*, this consideration alone, will not let him faint in his Mind, knowing that *those who honour him, he will honour*, which leads me to my

4th PARTICULAR, that works of Charity are to be done in the name and for the glory of God. Indeed *our righteousness extendeth not to God*, he can have no occasion for our best services in this,

or any other kind, nay *it is of his own*, what we receive from him, that we minister unto others, yet as *Stewards of the manifold Gifts of God*, we must be found so *faithful*, as to give to those that need, he looks upon it as done unto himself, which is assurance enough that *our labour will not be in vain in the Lord*, it not only being our duty, but our interest, *to honour the Lord with our substance, and the first fruits of all our increase*, since, we know in whom we have believed, and what he has promised, will be made good to us, tho' other motives have their weight, yet ought they all to vail to this most cogent one, that the good we do, is acceptable to God, that the rewards entailed upon us, are by his promise, *which is the anchor of the Soul sure and stedfast*, so that Constancy, and Perseverance are well becoming such hopes; the Apostle bears witness in relation to his *Hebrews*, that they had *not only ministered* to the Saints, but adds, *do minister*, that is, continue to do the same good Offices, as opportunity offered.

THIS is the last observation that I am to make from the words; and indeed without perseverance in these duties we lose all the comfort, and reward of them: discourage those who have been before animated by our example, and, which is worst of all, provoke God to abandon us, as those he can take *no pleasure in*, for we only continue to bear his image, as long as we delight, as he doth, in shewing mercy, and *have the same mind in us*.

as was in Christ Jesus, who went about doing good,
and whose meat and drink it was, to do the will
of his Father, by his constant attendance upon
works of mercy, and compassion, for the miser-
able part of Mankind; and can we have a better
pattern to follow, than that of our blessed Master?
We have before us a great variety of Objects de-
serving our care, and commiseration, the noble
Provisions that have been made by our Ancestors
for the various exigencies of Human Life, as they
are now gratefully to be remembred by us, so
this is not all, that is expected from us, unless we
put too our helping hand, and provide against
the difficulties and deficiencies that in a long tract of
time, must have necessarily arisen, and embarrassed
the best designed, and most perfect Charities whatso-
ever, fresh Supplies, annual Gifts, and bequests,
are absolutely needful, towards supporting and
maintaining the several great, and expensive Works
which are daily going forwards in every distinct
Hospital, relating to the Souls, and Bodies, of those
who are admitted into them; so that we are not
only to bless God for the great things he hath
done for the destitute and distressed part of Man-
kind, in first inspiring the Noble and Religious
Founders of them, with a true zeal for the honour
of our Holy Religion, but also that he hath not
failed, since the Foundation of these good designs
were laid, to raise up others, who have spared no
Pains, or Cost, to promote the several distinct
Branches.

Branches of them, the present flourishing state of them, doth sufficiently evince this: and that they have not only formerly but do now *minister* to them, some by expending their Money, others their Time, and Pains; the glorious sight before us, gives us no reason to doubt. And sure next to the Founding, and Endowing, the just and upright management of such Charities must always be reckoned a great service to the World, and shall not lose its reward. The following true Report of the several advances that hath been made the last Year, will do justice to those who have employed *their labour of love*, and ought to be had in remembrance by us.

To begin then, with *Christ's Hospital*, as we owe the Foundation of it, to the Munificence of K. EDWARD VI, so the good Discipline and prudent Management of that trust, from time to time, has been attended with an amazing success. How many Advantages, has this Nation reaped from the happy product of it? How many useful Persons have, from the small beginnings they have had here, been raised to great eminence in the World? being thereby, not only preserved from the Snares and Temptations which their penury and friendless state, must have exposed them to; but by being trained up in all useful Arts, and Learning, have been sent abroad as so many publick blessings to the World: no less, than *one Hundred and Seven* have been put out Apprentices

tices the Year last past, Nine whereof being instructed in Mathematicks and Navigation have been placed out to commanders of Ships, out of the Mathematical School founded by K. CHARLES II: Seven only have been buried, there remains now under the care and charge of the said Hospital, which are kept in the House, and at Nurse elsewhere, *Nine Hundred and Thirty Six*, besides *One Hundred and Thirty Four* newly admitted, amounting in all to *One Thousand and Seventy*.

THERE has been cured and discharged from St. *Bartholomew's* Hospital founded by the same Religious Prince, the Year last past, of wounded, maimed, sick, and diseased Persons, out of this great City, and other parts of his Majesty's Dominions, *Four Thousand One Hundred and Fifty*, many of them relieved with Money and other Necessaries to accommodate and support them in their return to their several Habitations: buried this Year, after much charge in their illness, *Two Hundred and Eighty*; remaining under cure at the charge of the said Hospital, *Five Hundred and Ninety Eight*.

FROM St. *Thomas's* Hospital this last Year, of wounded, maimed, sick, and diseased Persons, *Four Thousand, Nine Hundred, and Sixty* being cured have been discharged, besides Money, and Necessaries has been given them at their departing to their several respective places of abode: Buried after much charge in their Sickness, *Three Hundred*

Hundred and Fifty Nine, remaining under cure in the said Hospital, *Six Hundred and Thirty Five*, so that there are, and have been this Year, of poor miserable Objects, under cure, *Five Thousand Nine Hundred, and Fifty Two*, and all these great things in each of these Hospitals, have been done under great Discouragements, either by rebuilding what was ruinous, or by losses sustained in their Revenues by accidental Fires, so that the constant charge of relieving so great a number of Patients, is much greater than the annual Revenues of each Hospital doth amount to, and yet how many must have been abandoned to the most dreadful Circumstances of want and pain, and other complicated Miseries, unless they had been received into such Sanctuaries, either to be eased of their Maladies, or have the poor remains of Life, rendered more comfortable, and easy to them?

I WANT words to express, the misery of those, who are the saddest spectacles of Human Nature, as deprived of Reason and Understanding, who are the unhappy subjects of another branch of your Christian Charity in the Hospital of *Bethlehem*: which has been very successful in restoring so many to their Senses, or otherwise prevented the mischiefs which must have happened from their being let loose upon the World, and as there is only this one receptacle for the miserable of this sort throughout the whole Kingdom, except-
what

what hath very lately been erected, and also endowed, by the pious Charity of a deceased Gentlewoman in another City*; so great must be the unhappy number of those who are continually admitted into this capacious, and so commodious a Hospital. The last Year, were no less than *Eighty Seven* cured of their lunacy, discharged thence the said Year, (several of which were relieved with Cloathing and Money at their departure,) *Seventy Five*. Distracted Persons buried the last Year, after much charge bestowed upon them in their lunacy, and sickness, *nineteen*, now remaining in the said Hospital under cure, and provided for with Physick, Diet, and other relief, *One Hundred and Twenty Seven*; besides which, divers Persons who have been cured in the said Hospital, are provided with Physick, as out-Patients, at the charge of the said Hospital, to prevent a return of their lunacy. And I cannot but mention what has lately been done as to *Incurables*, whose case has been so far considered, as to have induced several pious Benefactions, towards furthering so good a design, a Building for this purpose is erected, and some admitted, but inasmuch the Revenues of this Hospital, doth not answer the present annual charges, there will be no means of supporting an additional expence, for these unhappy Persons, without the farther con-

* *Norwich* by Mrs. *Mary Chapman*, who in her life erected a handsome Building, and at her death bequeathed more than 2000*l.* to it.

tributions of charitable Persons : and indeed, this seems to be the only necessary Charity, for which no provision is made in this great City ; may this *labour of love* go on, and prosper, that nothing may be wanting to accomplish so excellent a purpose.

BRIDEWELL, and the Workhouse being somewhat akin as to the good design of promoting Industry, and punishing Vice, and Idleness may very well be mentioned together, the former, is another foundation that bears the name of our English *Josiah* K. EDWARD, who wisely provided against the maladies of the Mind, as well as those of the Body : great numbers of dissolute loose Persons have herein been reformed, by seasonable discipline, and correction, who otherwise, probably, had run a full career of wickedness, never stopping till their lives had become a sacrifice to publick Justice ; and as Idleness is the grand source of all manner of wickedness, and dissolute practices, to employ those in publick Manufactures, who would not, or could not, find employment of themselves, is an unspeakable benefit to the publick, of which we should be more sensible, were we deprived of such excellent Institutions : it appears, that the last Year there were recieved into *Bridewell*, Vagrants, and other indigent Persons, who have been relieved here, as their necessities required, *One Hundred, and Seventy Nine* ; and there are maintained in the said Hospital, and brought up in divers Arts and Trades, at the only charge of

of the said Hospital as Apprentices *Eighty Four*.

THE WORKHOUSE pursues the same good end as the former; and though it is too notorious to be denied, that we labour still under no small inconveniencies, by the great nuisance of common Beggars; yet would this grievance be much more intolerable, if considerable numbers were not employed here, and thereby intured to labour, and taught by an honest industry to get their *bread by the sweat of their brows*, and so bear a part in promoting the good of the Societies they belong to; indeed, not only the good of this City, but the benefit of the whole Nation is consulted hereby, and a spirit of emulation in setting up Workhouses throughout the whole Realm, has diffused it self very much to the service of the publick, from the example here set them: which, though this House by reason of the smallness of its real Estate, and want of a suitable supply, has not been able to produce so ample an account, as could be wished, yet, at Ladyday 1728. the same had in it *One Hundred and Seventy Six* Children, and since, *Sixty One* has been admitted, who are not only religiously educated according to the usage of the Church of *England*, but also employed in spinning Wool, sewing, and knitting, as also dieted and cloathed, and duly taken care of in sickness: there have been discharged and put forth Apprentices, or to Services, in several good Families, *Forty*, buried *Eight*, remaining at Ladyday

1729. *Two Hundred, and Thirty Seven.* Vagabonds, Beggars, and disorderly Persons, committed in the Year last past, were *Six Hundred and Eighty Five*, and *Seventy One* remained at Ladyday 1728. discharged *Six Hundred, and Seventy Six*: remaining at Ladyday 1729. *Seventy Two*, in all *Seven Hundred, and Fifty Six*. Of the Children here educated since the Year 1701. there has been discharged, and placed forth Apprentices to Officers of Ships, to Trades, and to Services, besides those mentioned in the former account, *One Thousand, Nine Hundred, and Sixty Four*, and within that time, *Fourteen Thousand, Five Hundred, and Eighty Five* Vagabonds, Beggars, &c. have been committed, punished, and forced to hard labour. Of the Children in this time, there has died *Two Hundred, and Seventy One*, and of the Vagabonds *One Hundred and One*. The present real Estate of this House amounting to little more than two Hundred Pounds a Year, and the necessary expences far exceeding the yearly income, consequently the debts increasing, and the farther good designs thereby prevented, it is to be hoped, that our being so very particular in this account, may be of service to stir up those who are well disposed to assist this most useful and beneficial work, that it may be rendered more serviceable to the publick.

SEE here, my Christian Brethren, a large field for your Bounty and Liberality, should not our Hearts burn within us, upon the bare mention
of

of such extensive ways of honouring God, and serving the interests of our fellow Creatures, nay our Christian Brethren? Nothing is more common in the mouths of those who want an excuse for their being tenacious, and uncharitable, than the abuses too commonly to be met with in the management of publick Charities, and I wish there was not too much reason for the complaint; but yet to the honour of this great City, she deserves all due praise for attending so carefully to *this very thing*, and thereby cutting off all occasion of reproach of this kind, which might otherwise probably stop the current of all future Benefactions: but since the several Hospitals I have mentioned, are so many unsuspected funds for Charity, it is hoped, that they will never want a suitable supply for the necessary, and increasing demands of them. Blessed be God, much has been done already, in the many distinct Charities I have recounted to you, in spite of the degeneracy of the present Age. The time would fail me, should I but hint at some of the other excellent good works of even private Persons *, who have left lasting Monuments of Piety and Charity behind them, and which is most acceptable to God, and generally attended with better success, begun though not finished in their life time. We have, it must be owned, a melancholly prospect if we

* Mr. Guy in Southwark, Edw. Colson Esq; at Bristol, The Honourable Lady Tipping, &c.

reflect upon the general depravation of Mens manners, and the impious tenets which are set on foot against all the evidences of Christianity, there is nothing to bear up our spirits when the *overflowings of ungodliness make us afraid*, but this single consideration, that our *Charity may cover a multitude of Sins*, and that our *giving to the poor, may be a lengthening our tranquility*, for if our Charity once fails us, if the good designs now going forward do not stand in the gap, and render God propitious to us; what remains but a certain *fearful looking for of judgment*, and that *God will be avenged on such a Nation as this*: the wise Man's advice, is however very pertinent to our purpose, *give a portion to seven, and also to eight, for thou knowest not what evil shall be upon the Earth**. It is only a pretence to cover uncharitableness when Men alledge the difficulty, and unsettledness of the times, as their excuse for it, when they give out that it behoves them rather to lay up, and secure something against an evil Day, than to *disperse, and give to the Poor*. But what must we then think of the Primitive Christians, who abounded in Charity and good works, St. Paul telling us of himself, and Brethren, that they were *hungry and thirsty, naked and buffeted, having no certain dwelling place, labouring, working with their Hands†*, yet under those hard circumstances, their *deep poverty abounded unto the riches of their liberality*,

* Eccles. 11, 2.

† 1 Cor. 4. 11, 12.

but as they lived under a constant sense of the providence of God, no sad prospect discouraged them, from cheerfully engaging in the duty of Charity, towards their more distressed Brethren. How much more reason have they, who abound in the good things of this life, to retrench some of their superfluous, and unnecessary expences, which minister only to vanity, and luxury, and bestow it upon such Charities, we have been mentioning; then the mispence of their Wealth, or the rust of their Gold and Silver, shall not be a Witness against them, but on the contrary their labour of love, will entitle them to that rest which remaineth for the people of God. But as these things have been already with better advantage discoursed on, by those worthy Persons * who have preceeded me in this same exercise, I need not enlarge any farther; but conclude with our prayers to God, who raised up those great Souls, who first formed in their Minds, then finished with their Hands, these lasting Monuments of Piety and Charity, that he would inspire a succession of Men with the same good will towards the promoting, enlarging, and directing them, to the proper ends and uses they were at first designed for, that they may have their fruit unto holyness, and answer the ends of true Religion, this will serve to silence those who are ready to upbraid us, with want of Charity and

* The Right Rev. Dr. Robert [Clavering] Lord Bishop of Peterborough, and the Rev. Dr. Nicholas Clagett Dean of Rochester.

good works, when they are not only taught, but practised too, in a quite different manner and to much better purpose in ours, than in the Church of Rome, with all her *great swelling words*, and pompous pretences. Indeed we would have nothing garish and theatrical in them, but what is most acceptable to God, and so becoming a *reasonable service*: not to be seen of Men, or being vainly *puffed up with a fleshly mind*, think we may be *profitable to God*, or lay in for a stock of merit, but purely in obedience to God, and love to our Brethren for his sake, that so God may have the Glory, Religion the Credit, and our selves may reap the Advantages of them in this World, and the Rewards of them in another.

T H E E N D.

